The
MISSIONARY HERALD
Newsletter

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UNITED CHURCH BOARD FOR WORLD MINISTRIES
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THE FELLOWSHIP OF MISSIONARIES

The "annual" Overseas Personnel Conference of the United Church Board for World Ministries is reported on elsewhere in this issue of the Newsletter. Here I want to try and isolate some of the issues which either emerged or remained submerged at that meeting.

One of these has to do with "the fellowship of missionaries." This phrase is used deliberately in a dual sense although both aspects of its meaning are intertwined. It can mean those relationships in which the missionary finds the nurture, support, understanding -- the fellowship -- which buoys him up in his daily work, sees him through the rough spots and makes him feel at home. A slightly different emphasis has to do with that sense of family fellowship which links UCBWM missionaries one with another around the world and with that sometimes remote but nevertheless real entity in New York called "the Board."

It is easy to see this problem in terms of whether the missionary, fraternal worker or whatever terminology we use finds his primary loyalty and identification with the church or institution to which he is assigned overseas or whether it is with the church from which he goes and by which he is sent. Let us be quite clear that there is an ultimate sense in which both of these loyalties are secondary. Theologically we are all identified with God's mission in Christ, but this necessarily must become geographically and sociologically incarnate and thus the problem is existentially immediate.

If I heard what was said or implied at the Overseas Personnel Conference it was that many came with a spiritual hunger, a desire for renewal, a need for clearer understanding of the mission in which they were involved, and the need for some provision of the resources to enable them to be about God's mission either during the months in the USA or upon their return abroad. Back of this is an unexpressed assertion that they were not finding the "fellowship" overseas in which they could speak of their deeper concerns and problems, that they were not getting that "pastoral care" in their overseas situation which they needed. This is a well known problem in the missionary movement. It is less well recognized as one for pastors in the USA in these days of rapid change and movement.

But these missionaries were also saying that they were not getting the kind of direction and help from the "Board" that they expected and hoped for. In other words they were not finding their "fellowship" either overseas or in relation to the "homeland." They had no place where they could "spill."

Let us admit the reality of this problem and look at it for a moment in historical perspective. In earlier days when missionaries left their homelands they went with a sense of definitiveness. They expected to be isolated. I have recently been reading an unpublished manuscript by C. Telford Erickson, a pioneer missionary of the Board in Albania. He calls it "Retreat From Civilization." (And this was only sixty years ago.) The title is apt and the story almost unbelievable. The point is that he soon learned not to expect ongoing contact and spiritual support from Boston. Working in an "isolated" (the word is revealing --"isolated" from whom?) situation he quickly sought his fellowship in the Albanian community -- Muslim and Christian -- so much so that the Turkish government was convinced that he was not an American but an Albanian.

Others in those early days were not "isolated" but in communities of missionaries and found there this "fellowship." Older missionaries gave counsel and advice, "pastoral care" to their younger colleagues. The fellowship" of the Board was field centered. Since this mission group was also in a position to make decisions and set policy those who belonged had a sense of security and direction. They knew where they belonged and the group helped them to belong -- a real element in "fellowship."

The situation has greatly changed. The "mission" as a corporate body has largely disappeared. Missionaries no longer get their guidance there. They know that in principle this is to come from the church or institution to which they are assigned. Often however this is given in terms which they don't understand, and often the church does not know how to give the kind of counsel and guidance that is needed and that can be understood. The "reversal" of roles is mutually difficult. Another factor in this situation is that travel and communication is increasingly almost instantaneous. Discussions leading to decisions that formerly took place within the overseas situations have now become trans-oceanic in nature. This is part of a church to church relationship.

While it is relatively easy to discuss questions of budget and policy at long distance, particularly with brief visits either by Board executives or indigenous church leaders to the other partner, we have not yet discovered a way to have a real depth of fellowship at long distance. For the reality of fellowship demands person to person contact, a sharing of life in all its concrete aspects and not just a vague spiritual contact. Honesty, an essential element in fellowship, means that words are tested by behavior.

The only conclusion to which I can come is that the sharing of hopes and failures, the mutual support and pastoral care by a group, which are elements of a "fellowship" can only come where one lives and for the missionary this means overseas. This is not easy and yet it is of the essence of mission for without it there is no witnessing community. We all need to work at this wherever we live.

I go at the end of this year to join the staff of the World Council of Churches in Geneva. Many friends have commented "Oh you are being assigned to Geneva." I have to answer "No I am not assigned <u>to</u> the WCC; I am employed <u>by</u> it." While the source of one's salary is obviously important and facilitates a sense of identification, the attitude that one has to where his center of gravity, his working fellowship, lies is equally important.

The Board can facilitate this identification. It can give as much time to the process of deploying missionaries and their "fellowship" as it does to developing an annual financial budget. It can tone down assuming that

missionaries come home (whatever that means in a Christian sense) to get renewed. Actually many of them get "emptied" at home and go back to the field to get "charged up." Also it can help to provide a forum for the exchange of ideas on the deeper problems of our common mission. It must seek to do this while maintaining a pluralistic concensus which does not give the impression of a party line emanating via apron strings from New York. This Newsletter could be such a forum, if you share your reactions and thoughts. The letter that follows is a step in that direction. May the conversation continue.

Robbins Strong

FURTHER DISCUSSION ON "CONVERSION"

The Rev. Herman A. Feierabend, retired India missionary, has written the following letter in response to our request that readers send in their reactions to the "Think Piece" Conversion that appeared in the April 1967 issue.

A number of years ago, I wrote for an Indian Hindu (English language) paper on the "Meaning of Conversion over against proselytizing" (of which Christian missionaries had been accused). The article was published in the Indian Social Reformer.

I appreciate the article in the Newsletter as very good and timely and with which I can in general well agree. I do not recall having seen any reply or objection to that in later issues.

It is my conviction and that of many others, that the central truth of Christian faith remains the same (as expressed in the New Testament) for all time, though languages and ways of expressing and understanding it, may change. However, the Christian is not to be conformed to the world, but the world is to be transformed through Christ, so that the Christian who lives in the world becomes conformed to the way of Christ. Or, one may say, that the Christian is not to adjust to the world, but rather to adjust to Christ and His way. From what I read and hear, the temptation is great at present to compromise and get along with the world for the sake of outward success, popularity, support, at the expense of truth and Christian life. Result: a so-called "Christianity" in name, minus the Spirit of Christ. In the mission field this is expressed in abandoning the preaching of the gospel and proclaiming Christ as Savior from sin, and in fulltime devotion to humanitarian service only. The gospel is not the way to earn our salvation by serving fellowmen, but service to fellowmen in love for Christ is the result of true conversion to God in Christ. Service to fellowmen comes from service to God, the expression of new life through the Holy Spirit.

The Marxist who said: "I take seriously only those Christians who try to convert me" really expressed a great truth. Missionaries who abstain from such attempt to convert people, and fail to preach the gospel, are not respected by serious minded Hindus, and they fail to impress the people as having found peace and new life themselves through Christ. Service to God and service to men go together, but conversion and service to God comes first. Love for men comes from the love of God working in the hearts of men. The missionary who is content with "doing good works" and nothing more, has missed his calling. If the missionary is true to the teachings of Jesus he can not fail to proclaim the gospel. Pioneer missionaries, from the time of St. Paul on never were welcome to preach a foreign religion (gospel) and to make converts, yet never ceased doing so in spite of opposition, along with "good works." To belong to Christ, the head, is to belong to His body, the Church (community of the Committed). A Christian layman or preacher has no right to make it easier to be a Christian and join the Church than Christ did, see Mark 8:31-36, Matth. 16:24-26; John XV:1-11; I.John 4:1-16.

I believe that the appeal for volunteers for mission service "overseas" is based on wrong motives. Adventure seekers will not remain long and will neither be good

example for "inspiration" to native Christians. A "committed" missionary need not give any promise or sign an agreement for definite time. He will stay as long as he is able. But it would be advisable to have him or her state their motive and intention with the application.

I am all for volunteer (unpaid) Indian witness for evangelism, but there are not enough native Christians to bring the gospel to all of India, too few leaders, and far too few pastors available for Indian churches. Without baptism and the Christian Church there would be no mission, no witnessing to non-Christians.

The Church is wherever people believe in Christ as Lord and Savior, and are committed to him, and seek to make him known - wherever believers seek fellowship with one another, and seek to win others for Christ.

The Church is called to make Christ known by word and deeds. Real converts, now, as in apostolic times, always sought to win others for Christ by their witness, to make Christ known to the world. The Church sought to convert pagans, because herself had been converted and found new life in Christ. Mission work ceased wherever the Church became "cold",an institution without the spirit, and efficiently organized body without the inner life, and obedience to Christ. John 7:37-39; Acts 1:8.

We can, of course, not tell, just how the Holy Spirit works in man, and how He cleanses the life of man: We have no information, as to how God may, through Christ, save those who earnestly sought salvation, but had no opportunity to know the gospel. The apostle Paul seems to think, there is a different way for the judgment of those who are without the light of the law and the gospel. Christ came to save all who accept Him in faith. If He can also save some who so far never heard of Him, we do not know. We have not been told how. However, the New Testament teaches that Jesus Christ is the only Saviour. Hindus are ever seeking God and peace. We who have the light in Christ are responsible, as stewards, to bring them the light of God's love. In God's will and our calling is our duty to proclaim the gospel; gratitude and love constrain us. The love of Christ compels us to make Christ known, and win the world for Him. The Holy Spirit leads us and gives power. To be a light unto the world, we must have the light in our hearts, in our church locally in the homeland. I am well aware that the "New Theology" with man come of age disagrees. The world with all its modern ideas cannot even bring peace. The gospel of Christ is still the only way to real peace. The Church with an experience concerning Christ cannot keep silent in the joy of knowing Him. The need of missionaries is greater than ever in history, for there are more non-Christian people in the world than ever before, and among the so-called Christians many are only nominal Christians. Western science, knowledge, civilization is in itself not Christian, in fact is an idol that many worship, but which fails to bring righteousness, love, peace, right relationship with God.

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ASIA

Ordeal by Riot

The following which appeared in the June 1967 issue of the Hong Kong Report is a rather significant statement by the Church of Christ in China, Hong Kong Council. The statement is significant because of the fact that the Church to date has been very strongly convinced of the importance of taking no stance which could be interpreted as antagonistic to Red China on the assumption that this careful approach would make it easier to find some modus vivendi when/if the Communists took over the Crown Colony.

The statement which is translated here (and which came out, of course, some time before the incidents at the border of the New Territories which brought out British troops for the first time) represents a very realistic and very courageous facing up to the fact that any radical changes in Hong Kong will bring a radical confrontation between Communism and the Christian Church. In that confrontation, there is little likelihood that particular statements will make much difference, it is now assumed, and the statement here represents the attempt on the part of the church in Hong Kong to be responsible in the immediate situation, allowing the "chips" to fall where they may in the months ahead.

Paul R. Gregory, Regional Secretary for the Pacific

Statement of the Church of Christ in China - Hong Kong Council

1. We very much regret the current disturbances, which originated from a minor labor dispute between the management and workers of an artificial flower factory and are now seriously affecting the peaceful life of the whole community, including commercial and industrial enterprises.

2. We very much appreciate the extreme patience of the police in their efforts to prevent these disturbances and in maintaining law and order, without having to call on the Armed Forces. We, Christians, should give full support to the government for its correct and efficient action toward settling the riots.

3. In view of these disturbances, which could possibly recur in the future, we recommend that government should expand the force of Voluntary Police to enable the people of Hong Kong to have an opportunity to join and offer their assistance. We encourage Christians, with the necessary qualifications, to offer their services for the Voluntary Police Force, in order to help the government to safeguard society so that the people may live and work peacefully.

4. To show our appreciation to the police for their current success in stopping the disturbances, we, Christians, in Hong Kong should give full support to the recently inaugurated Police Children's Higher Education Fund by giving as generously as possible.

5. Hong Kong is now a highly developed industrial city. We feel that government departments concerned should use their influence and power to mediate in disputes between management and laborers. Benefits to both parties should also help to regulate a maximum profit for industrial investment, reasonable wages, and holidays for employees. Cheap labor, in the long run, may not be beneficial to the future industrial development of Hong Kong.

6. Young people form about 40% of the population in Hong Kong. This is a problem which cannot be ignored. Therefore, government should set up a special department to be responsible for studying and dealing with the problem of young people. Government budgets for social welfare work, as well as education, should be increased. Help should be given to voluntary agencies to operate more centers for young people and schools of different types, to give them vocational training.

7. We believe that life in this

society can be maintained only by co-existence. Therefore, we plead with the people of Hong Kong, regardless of race, religion or political belief, to respect one another and co-operate in working together for a democratic, peaceful, and prosperous life.

Seeking for Wholeness in the Healing Ministry A group of East Asian medical workers, "frustrated in many areas by a feeling of separation and isolation" of their work from that of the organized church, has called for ministers, laymen and professional medical workers to come together in an integrated healing ministry. The report of their Conference held in Tokyo, April 27-May 1, calls for a continuing program of regional ecumenical cooperation.

Ninety delegates and observers from 11 countries, attending the East Asia Christian Medical Workers' Conference at Gotemba, examined their societies and their Biblical faith, recorded their findings, and recommended treatment to restore unity to the healing ministry as it deals with the sickness of individuals and of societies.

Achievements of the Conference, to which the Japan Christian Medical Association and the National Christian Council were hosts, included: 1) a comprehensive seven-page report entitled "Toward a New Christian Concept of the Healing Ministry; 2) the decision to meet in 1971, after a four-year lapse that followed the 1958 Hong Kong Confererence; 3) a formal request for a full-time secretary of medical work to be added to the EACC staff; 4) the appointment of four advisors looking to the activation of a continuing executive Committee to implement the Conference's recommendations.

The desire for much closer relationships between the churches and Christian medical work was a dominant note throughout the Conference. Both Theologian Katsumi Matsumura, Kwansei Gakuin Divinity School, and the Rev. In Ha Lee, Chaplain of the Conference, stressed the fact that healing, preaching and teaching were inseparable in the ministry of Jesus.

Seven Volunteers Augment VCS Staff in Refugee Relief A registered nurse, two social workers, a home economist and three persons who will supervise refugee feeding left the U.S. in July to join the staff of Vietnam Christian Service, cooperative refugee relief program of Church World Service, Lutheran World Relief, and the Mennonite Central Committee in South Vietnam.

The seven volunteers bring to 62 the number of persons from the U.S. currently serving with Vietnam Christian Service. Eight Canadians and one Swiss are also on the staff. In addition there are approximately 40 Vietnamese. VCS personnel are assigned to 11 projects located throughout the country.

Included in the contingent of volunteer were the Rev. Ralph L. Casebolt, formerly associate minister of the First Congregational Church of Greeley, Colo., and Dougla E. Beane, Plymouth, Mass., who was an officer of the U.S. Navy and has recently been engaged in East Asian studies at Harvard. Mr. Beane, a member of the United Church of Christ is seconded by the denomination. Miss Margaret Allyn, director of Christian education at Porter Church, Brockton, Massachusetts, will be a social worker in Saigon.

NEAR EAST

Aid for Middle East Refugees The UCBWM is aiding victims in the Middle East through Church World Service and the World Council of Churches. A mercy flight of 20,000 pounds of food, clothing, and tents for war victims were airlifted to Amman, Jordan, on June 23. This included one ton of CROP powdered milk. The UCBWM gave $10,000 toward thi airlift.

On June 29, 62 tons of food and 11 tons of blankets and bedding were transfered CWS warehouses in Athens, shipped to Beir and then transported by truck to Amman. Again on July 10, CWS transferred $100,00 to assist the uprooted and homeless victims of the recent conflict. Of this amount $40,000 was contributed by the Boa

A third emergency shipment for the war victims included 300,000 pounds of al

purpose flour, 60,000 pounds of rice, and 10,800 pounds of canned chopped beef. This will be distributed to war victims in the Jerusalem area. The Board also sent $5,000 to Jerusalem YMCA, and $5,000 to the YWCA as soon as funds could be sent in to help.

The three shipments and the cash transmitted represent part of the Church World Service appeal to member denominations for a minimum of $1 million in cash and relief. A special offering for this worthy cause to be collected in United Church of Christ Churches was authorized at the General Synod.

J. Richard Butler, senior CWS officer in the Middle East, has been temporarily reassigned to the World Council of Churches inter-church aid office in Geneva where he is carrying on the Arab refugee program of the Near East Council of Churches from the offices of the World Council of Churches, as special assistant to the Director.

The Rev. B. Kenneth Anthony, associate general secretary for service, visited the middle East to find new ways to make the UCC contributions effective.

<u>A Mosaic of Need</u> The following are excerpts from an article on medical work in Turkey written by Mary Lou Winkler (Mrs. Warren A.). Dr. and Mrs. Winkler were at the Nute Clinic in Talas from 1959 to 1965. Dr. Winkler then joined the staff of Johns Hopkins University and as a member of that was sent from its Division of International Health to engage in a research project in Turkey in the summer of 1966. The Winklers are living in Ankara at the present time, and are on Special Service with the United Church Board.

The Mosaic of life in Turkey is so filled with chips of grays and browns, the harsh facts of reality, that a few flecks of the gold of affluence can't highlight the picture. A national emergency is shadowed by almost every aspect of life:

----A population explosion of 3% annually, to 31,000,000 in 1965 from 12,500,000 in 1923, neutralizing any gains in economic growth.

----70% of the population concentrated in 35,000 villages, 34% of which have no schools;

----2% of the national income invested in education as compared with 5% for the U.S. (1958);

----an estimated literacy rate of 40%

----A per capital income of $171 in 1960 as compared with $341 for Greece, and $2,566 for the U.S. (1964);

----The unused manpower in the villages, where there is "2 million male work years of under-exploited manpower," a figure accentuated by the seasonal nature of the work;

----goats, the largest number per acreage in the world, denude the mountainous land and accelerate the erosion process;

----scant rainfall that can turn 90% of the arable land into semi-arid steppe;

----the need to expand irrigated land by 6,175 million acres in the next 25 years if the increasing population (with a modest improvement in the diet) is to be provided for, requiring an annual investment of ten million dollars or one-tenth of the present national budget.

These statistics are part of the chips that fill in the picture of poverty, but what about the human side? Let me tell you the true story of a village baby, with the hope that this additional dimension will increase your understanding of conditions in Turkey and other places in the world where the frame of reference is not that of affluence, but poverty---poverty of resources, education, medical care, and opportunities.

Last night Emel died. Why? According to her medical record, she died from pneumonia following measels. This isn't too uncommon, for when a child's body suffers from malnutrition, his ability to survive complications from ordinary childhood diseas decreases. Pneumonia was the immediate cause, but the other causes, the hidden ones, are more pertinent. To understand these causes some questions must be raised and answered.

First, was there a doctor available for prompt diagnosis and treatment? In Turkey this may not get a positive answer. With 66% of the practicing physicians concentrated in the four largest cities, where there is an average of one doctor for every 600 people. In 51 of the 67 provinces there is one doctor for every 11,000 people and these doctors are not in the villages but located in the urban centers.

Secondly, was there a bed available in a hospital at which Emel could have received good medical care? Were there enough nurses

to carry out the instructions of the doctor? Emel could have been admitted to the provincial hospital of 350 beds which serves 500,000. This hospital may have only 4 or 5 graduate nurses and it might be so crowded that there are two patients in some beds. Nurses do exist, but they are a precious resource with only one for every 14,000 people in those 51 provinces.

Before the question of admission is a real one, her parents would have to be concerned about getting her to the city where the hospital is located. No villager has a car. He relies on his donkey, the local truck or a rundown bus that may be owned by another village for a once-a-day trip to the city, so his access to medical care is governed by this limited schedule. Early in the morning, crowded into the back of the truck, along with sheep and his fellow villagers, he may go to the city, if the roads aren't closed by the snow or mud and return in the evening. City doctors are not likely to make a house call in a village and if one would consent to do so, it would cost $20. You or I wouldn't be happy to pay a comparative $320 fee.

With this background in mind, we can raise again the question of why Emel died. Was it lack of medical personnel, medical facilities, transportation, or money to pay for these? In some cases, these might have been the hidden causes, but not so for Emel. Her father was able to bring her to the mission clinic four days ago, pay for the exam, and for the necessary medicines. Instructions for taking these medicines were given orally, written on the boxes, besides on the prescription, and a favorable prognoses was anticipated. However, Emel didn't receive these medicines according to the directions Today, instead of an empty medicine bottle there is an empty bed. Why?

Perhaps part of the answer is that her father was among those who can't read. He didn't understand the cumulative effect of antibiotics so when his daughter cried because she didn't like the taste of medicine, he didn't persist in giving it. Instead of four days of medicine, she had less than one.

For the people caught in this mosaic life in Turkey what is to be done? The Turkish government has given considerable effort to planning and studying the problem and is instituting the five year plan, which includes family planning, a measure new to Turkey. Even if the Turks use their manpower and limited resources to the fullest, they will need help. What, if anything, are we to do? Do we have any responsibility? The U.S. government evidently has thought so, for in the past fifteen years, in addition to giving 2.1 billion dollars in military aid, it has provided another 2 billion dollars in technical assistance to Turkey, helping to keep her from bankruptcy.

Do we Christians have any further responsibility? These government programs are attempting to meet certain needs but, but there are others.

AFRICA

<u>Congo Cattle Cooperatives Helped by CROP</u>

An experimental cattle project in Kwilu Province, Congo, has received $6,000 from CROP (funds provided by the Dakotas, Indiana, Kansas, Nebraska and Texas). The project began a year ago in an attempt to aid victims who had sustained losses of their herds during the Kwilu rebellion. One herd of 6,000 head was completely wiped out. The project was initiated by Archie Graber of the Congo Protestant Relief Agency.

The CPRA buys the cattle and retains title. The cattle are loaned out to village cooperatives, which pay $20 for each calf born. When there are enough calves to start a herd, the original cattle are returned and "reinvested" in other village cooperatives.

Chief Luthuli Dies in Accident

Albert John Luthuli, deposed Zulu chief of South Africa, 68, a Christian who won the Nobel Peace Prize for his non-violent efforts against racial injustice in his country, died July 21 from injuries suffered when he was struck by a freight train while walking beside the tracks on a railway bridge in Stanger, about 30 miles north of Durban.

Restricted to his home district of Stanger since 1959, the former chief was confined to growing sugar cane in Groutville where he lived in a cottage.

When Mr. Luthuli received the 1960 Nobel Peace Prize he became the first African ever to be so honored.

Chief Luthuli was the son of an African Christian missionary who went from South Africa to Rhodesia in the service of the American Board of Commissioners for Foreign Missions of the Congregational and Christian Churches (now UCBWM). As a youth he attended the Congregational mission school in Groutville and then went to Adams College, a church-run secondary school near Durban. The Congregational training gave him life long religious convictions, a respect for Western civilization and a sturdy belief in the inherent equality of all men. He served as president of the African Congress, banned by the South African Government in 1960.

LATIN AMERICA

Medical News from Honduras

According to the minutes of the Medical Department of the Association of Evangelical Institutions, the new mobile medical clinic will be named "Magda Kroehler Evangelical Clinic" in memory of "our beloved sister, Magda Kroehler, now with the Lord, and of her self-sacrificing work which was a great blessing for many people."

A young medical student, Luis Alonso Lopez, has been recommended for financial assistance while studying this year in the University School of Medicine. His character and credentials are most promising. The fund for Medical scholarships established in memory of Magda Kroehler, will be of help.

Dr. Joyce Arlene Baker, the first full-fledged doctor in many years to be in full-time service in our work in Honduras was welcomed in San Pedro Sula on August 19, on her arrival from language school in Costa Rica. She already is in the thick of planning the medical program with the Medical Department with whom she had worked on a previous visit. The local staff and nurses are preparing for an increased program of contributed service by North American professionals. The emphasis will be on preventive medicine.

Because of agreeable arrangements worked out with the Honduras Health Department in Tegucigalpa, most of the medical work will be carried on in the outlying areas where there is little or no medical facility.

UNITED STATES

Meetings, Meetings, Meetings!

Once again Dr. Alford Carleton has had a busy summer. From August 15-26 he attended the 20th meeting of the 100-member Central Committee of the World Council of Churches which met at Heraklion on the island of Crete. This convenes annually. The committee represents the WCC's 215 full member and eight "associate member" churches of the Protestant, Anglican, Orthodox and Old Catholic communions around the world. This was the last full meeting before the WCC's Fourth Assembly in Uppsala, Sweden, in July, 1968.

The Central Committee went to Crete at the invitation of the Ecumenical Patriarch delivered through the Archbishop of Crete. King Constantine and Queen Anna Maria of Greece participated in the opening session.

Before attending the Central Committee meeting Dr. Carleton had attended a meeting in Sussex, England of the Theological Education Fund Committee,

and other meetings of Divisional Committees of the World Council in Geneva.

He then attended the Conference for Overseas Personnel presently on furlough, held in Ursinus College, Collegeville, Pa., August 27-31, 1967.

UCBWM Conference for Overseas Personnel — Sixty United Church of Christ missionaries on furlough from service in 16 countries attended the UCBWM conference for overseas personnel on the campus of Ursinus College in late August. This was a 5-day intensive conference with staff members of the Board. It is sponsored annually by the UCBWM.

The conference provided an opportunity to bring the furloughed personnel up to date on the American scene and to give the home staff firsthand accounts of the overseas work.

The speakers included Dr. Alford Carleton, executive vice president, the Rev. Alan F. Geyer, secretary for international relations of the United Church Council for Christian Social Action, the Rev. Alfred C. Bartholomew, professor at Lancaster Theological Seminary and a UCBWM board director and the Rev. Theodore S. Horvath, general secretary for program development of the Stewardship Council.

Dr. Carleton reported on the recent meeting in Crete of the Central Committee of the World Council of Churches, and pointed out that one of the joint working groups of WCC members and Roman Catholics will study together their relationships with non-Christian religions.

Mr. Bartholomew urged the missionaries to take an active part in local congregations while in this country. Their experience with poverty, hunger, and injustice in underdeveloped countries gives them an opportunity to lead American churches to a more Christian understanding of the need to help solve these problems. He cautioned the missionaries against merely criticizing the present effort of American churches.

Mr. Geyer called poverty "the greatest barrier to international reconciliation and the greatest threat to civic peace in America itself."

Behind it all, according to Dr. Carleton, was the need to ease the missionaries' "re-entry" back to the U.S. after an absence of several years and to increase their understanding of the fast-changing America scene and the churches they will be visiting.

World Ministry Seminar — In early September an international Seminar was held at Camp N-Sid-Sen, Idaho. For three days laymen, mainly Our Christian World Mission Committee chairmen or representatives from local churches of the Washington-North Idaho Conference, wer involved in dialogue with Mr. George Keite director of budget for the UCBWM, Rev. Theodore Braun, UCBWM secretary for progra development, Rev. Milton Laib, assistant minister of the Washington-North Idaho Conference, and Mr. Leroy Eide, regional secretary of the Stewardship Council on the theme: "The Christian Mission in an emerging World Culture." This included three sessions: "We seek help on the WHY, and WHERE of our CHRISTIAN WORLD MISSION;" and "We seek help on the HOW DO WE PREPARE AN ALL-CHURCH EDUCATIONAL PROGRAM ON OUR CHRISTIAN WORLD MISSION;" and "WE seek help on PREPARING THE BUDGET FOR OUR CHRISTIAN WORLD MISSION and incorporating it in the TOTAL CHURCH BUDGET," and in addition, separate panels were held on the subjects: "What Inspired or Provoked You in 'Perspective in Mission?'" and "A Blazing Sense of Restlessness to Strengthe Our Christian World Mission."

The personal Christian witness of Mr. Hyung Mo Kim from Korea and Mr. Caleb Otto from Micronesia were particularly inspiring. Neill Richards, missionary from Rhodesia, reported on the motive and nature of our witness in Rhodesia.

Stan Potier Dies — Mr. Stanley Potier, assistan foreman of the UCBWM warehou until his retirement in Apri 1967, died August 25, 1967 in the Lynn Hospital, Lynn, Mass., from a coronary thrombosis.

Mr. Potier (Stan) well loved by all his colleagues, became a member of the American Board "family" in Boston in 1958, as assistant shipper. When the purchasing and shipping department moved to New York in November 1963, he became assistant foreman of the warehouse, in charge of the mailing department.

He is survived by his wife, Ella, two sons, Thomas and Albert, and five grand-

children. All his friends will remember Stan for his humor, happy spirit, and concern for helping others. Our love and sympathy go to Ella, Thomas and Albert.

News from Treasury — As usual, there is both happy and unhappy news from the Treasurer's office. We can report that as of August 31, 1967 we had received $207,437 more in total receipts for budget purposes than for the same period of time in 1966, the receipts thus far totalling $2,173,850. However, with the same breath, we must report total budgeted expenditures in excess of this budgeted income of $1,693,361. This budget deficit will decrease between now and the end of the year as the rate of giving increases for the balance of the year. However, there will still be a budget deficit of about $1,000,000. The increases in giving to the budget have occurred in Basic Support, in Second Mile and Directed Gifts, as well as from Trust Funds not belonging to the UnitedChurch Board for World Ministries. In the various special offerings being received, One Great Hour of Sharing and Share Our Substance is $35,190 less as of August 31, 1967 than for the same period in 1966. The Middle East Emergency Offering totals as of August 31, $18,103, and the India Famine Relief Offering has continued to receive gifts in 1967 to the amount of $15,709. The Summer Appeal to individuals has thus far in 1967 produced an increase of over $3,000 in excess of the receipts for the same period of time in 1966. However, the total of our gifts from individuals thus far in 1967 is $4,500 less than in 1966 for the same period of time. Receipts in 1967 to the Investment Fund from legacies and conditional gifts is in excess of the amount received in 1966. However, this is due to one extraordinarily large legacy from the Gretchen Miller Estate.

Continual efforts are maintained to encourage members of the United Church of Christ to remember the United Church Board for World Ministries in their wills and to invest their money in conditional gift contracts with the Board. Treasury will appreciate the cooperation of everyone related to the Board in providing us the names of people who might be interested in participating in the work of the Board in these ways, or who are willing to talk with potential donors to the Board. Materials and information are available to place in the hands of people who are willing to speak to their friends in this way on behalf of the Board.

You will be interested to know that the Investment Fund accounting has been transferred from the Boston office and is located in the Treasury Division of the New York office. Mrs. Ethelind Richardson, who has been the supervisor of Investment Fund accounting for the past 17 years has retired, very much to the regret of all of us, but we hope to Mrs. Richardson's enjoyment and good health.

Mission for Tomorrow — More than 100 missionaries on furlough and mission board members attended a week-long conference on "Mission for Tomorrow" at Conference Point Camp, Lake Geneva, Wisconsin in August, 1967.

The missionaries ---- from 34 countries in Africa, Asia, Latin America and the Middle East ---were members of 10 Protestant denominations including the UCBWM and the Roman Catholic Church. The conference was the second of its kind to be sponsored by the Division of Overseas Ministries of the National Council of Churches. Participating from the UCBWM were Myles Walburn, Katharine Mix and Gretchen DeVries. The conference lecturer was the Rev. M.A. Thomas of the Mar Thoma Church in India, director of the Ecumenical Center at Bangalore, Madras.

Father Thomas urged missionaries "to heal, not convert; to enter a life of service, seeking to meet human need wherever it is found, taking the form of the suffering servant." The goal of mission is the re-creation of society, he said.

The Rev. Herbert O. Muenstermann, director of the Overseas Personnel Section of the Division of Overseas Ministries of the NCC, was conference coordinator.

Annual Meeting — The UCBWM will meet in St. Louis, Nov. 14-17, 1967. St. Lucas Church, St. Louis, Missouri will play host to the 158th annual meeting of the Board.

Additions to Boston Library

Dr. Fred Field Goodsell has turned over to the UCBWM Library at 14 Beacon Street a number of manuscripts dealing with the history of the American Board on which he has been working for several years.

At present, Dr. Goodsell is finishing up his research and writing on the story of the American Board in China from 1830-1952. In this particular task he has the cooperation of Dr. Harold Matthews, Dr. Earl Ballou, Dr. Hugh Hubbard and until his death, the Rev. Robert Chandler. To this list of collaborators the Rev. James Hunter made a fine contribution reporting rural work in North China, before his death a year ago.

Dr. Goodsell has also written another book entitled Reflections: A series of daily readings, based upon The Bible, Fenelon's Christian Perfection, and the Statement of Faith by the United Church of Christ. This is available from Dr. Goodsell's secretary, Mrs. R. LaBlant, 14 Beacon St., Boston, $1 postpaid.

Manuscripts turned over to the Board by Dr. Fred Field Goodsell, 1967

The American Board in Ceylon, 1816-1947 195 pp. AB 10 G62C
The American Board in the Sandwich Islands, 1820-63, 92 pp. AB 10 G62S
Major Steps Toward Fulfillment, 1810-1960,212 pp. AB 10 G62M
Among the Bantu in Africa - Vol. I-South Africa, 1835-1960, 191 pp. AB 10 G62BS
Among the Bantu in Africa -Vol. II-Mozambique and Southern Rhodesia, 1893-1960, 106 pp. AB 10 G62BM
Among the Bantu in Africa - Vol. III - Angola, 1880-1960 177 pp. AB 10 G62BA
Important Papers of Executive Vice President Goodsell, 1930-63, Vol. I 221 pp., Vol.II 231 pp., Vol. III 193 pp., Supplementary Vol., 316 pp. AB 10 G62A
Christian-Muslim Relations by John Ernest Merrill, Edited by Fred Field Goodsell, 1900-40, 79 pp. Nell G62M

Notes from Summer Reading for Your Note Book

The New Evangelism

Evangelism is the proclaiming of good news about Jesus.... But it is not instructing people about something which I know and they don't. It is rather helping them to discover what they already know and to become what already they are. The first principle of evangelism must be that the Spirit of Truth is already within the person whom I am approaching as an evangelist. The person and I are going to discover the truth together. We are colleagues on a journey of exploration and during this exploration I am going to learn from him as he learns from me, and together we are going to discover something which neither of us could discover by himself... So evangelism is a costly adventure for the evangelist for it involves him in a sort of little death. He will emerge from the encounter a changed man.

From "Fire in Coventry"
by Stephen Verney

From "The New Protestant Mood" by John B. Coburn in March 1967 "Church Woman"

"If the Church, which is the custodian of the Gospel, is to move into the world so that the world will listen, it must use the terms and thought forms of this world. It must adopt a point of view congenial to modern man -- so runs the modern mood.

"If it were possible to identify a text which best describes this point of view, it is this passage from Prisoner for God: Letters and Papers from Prison by Dietrich Bonhoeffer: 'To be a Christian does not mean to be religious in a particular way, to cultivate some particular form of asceticism (as a sinner, a penitent, or a saint), but to be a man. It is not some religious act which makes a Christian what he is, but participation in the sufferings of God in the life of the world.'

"There is something exhilarating about that passage. To be a Christian is not to be molded into an ecclesiastical form, but to be set free to be oneself, to affirm oneself to be a person, to be one's authentic self. The meaning of the Christian life is not found in an enclosed Church World set off from the real world, but involved in

the affairs of men. The city is not simply where the exchange of trade takes place; it is where the exchange between God and man occurs. The transactions of the divine and human use the market place, and the stuff of life money, roads, housing, traffic control, industrial complexes, teaching, civil rights, empty stomachs, and bombs in Vietnam) provides the raw material for the Holy Spirit to dwell within and to direct. All aspects of life are spiritual. The spiritual life IS life. There are no religious experiences, only human experiences interpreted by a Christian Sprit or perspective."

From Statement by Fred Shepard at Recognition Service by West Newton, Mass. Church, June 11, 1967

"The life of Jesus was a clear refutation of two human tendencies which thwart reconciliation and peace. I see these tendencies still active today; I see them within myself. One is a selfish ambition -- personal, economic, and political. The other is cheap religion. Cheap religion is religion without responsibility; sentiment instead of love, religion which embraces materialsm and piety and ignores the misery of mankind; religion in which the failure to act speaks louder to a world in agony than traditional words of comfort or statements of Christian principle. But cheap religion is impossible for the responsible follower of Christ. In the midst of the perplexities around us today it is a great joy to see and meet and, above all, to count among our close friends an increasing number of responsible people throwing their energies into the mission of reconciliation. Earthenware containers as we are, we all belong together in that kind of teamwork which works for truth and justice, and beyond justice to affection and abiding peace.

Dinner in Honor of Dr. Helen Huntington Smith

On Friday evening, September 8, a dinner was given in honor of Dr. Helen Huntington Smith, retiring secretary for the Council for Lay Life and Work at the Church Center for the United Nations. Dr. Everett A. Babcock, as master of ceremonies, first introduced the Rev. John de Sousa, a member of the council from Massachusetts, who gave the invocation. Mrs. W.B. Williams introduced the special guests, among whom was Miss Edith Thomas, an aunt of Dr. Smith who had come from California. Miss Smith's father, the Rev. Edward H. Smith, Auburndale, Mass., who had served as a missionary in China for more than 45 years, now 94 years old, was unable to attend due to ill health.

The program was divided into two parts, dealing with Miss Smith's professional life prior to coming to the council and her services as the first woman executive of a major instrumentality of the UCC.

Dr. Alford Carleton spoke of her years in China as an American Board missionary. Dr. Babcock told of her service for 11 years on the staff of the Ohio Conference of Congregational Churches as director of women's work. In this capacity she has been in the forefront of the development of the laity as an ever-increasing force in denominational life.

Then followed speeches by President Ben M. Herbster, by a member of the council, Mrs. V.W. Newbold, Denver, and remarks by staff colleagues. Mrs. Richard Vitz, vice chairman, extended the appreciation of the council, presenting Miss Smith with a gift. Dr. Smith in her response included not only her appreciation but gave a brief statement of her convictions concerning the development of the laity movement.

Mrs. Vitz then introduced the new executive secretary, Dr. Hartland H. Helmich.

The dinner closed with singing of the hymn"Now Thank We All Our God." Dr. Babcock pronounced the benediction.

CHRONICLE

ARRIVALS FROM THE FIELD

ANGOLA

The Rev. Dr. Carl R. Dille, rector and professor at Emmanuel Theological Seminary in Dondi, for furlough in August, joining Mrs. Dille who returned to the States in 1966 due to a family emergency.

CEYLON

Miss Dorothy G. Appleby, S.R.N., in pioneer rural medical work at the Murusumutta Clinic, in early August, to continue her furlough begun in England, and to engage in deputation work.

ECUADOR

The Rev. and Mrs. (R.N.) Eugene R. Braun of Quito and their three children, in July for a short furlough, prior to a leave to take up service with the U.S. Agency for International Development in Ecuador.

GENEVA

Mrs. J. Richard Butler and their three children, in mid-August, to join Mr. Butler in Geneva, where he is carrying on the Arab refugee relief program of the Near East Council of Churches from the offices of the World Council of Churches.

GHANA

Mrs. Vivian F. Hazel of Ho, secretary of the Volta Region Committee on Christian Marriage and Family Life, in August, for furlough with her two daughters.

The Rev. and Mrs. Samuel T. Kaetzel of Accra, houseparents at the hostel for missionary children attending the Ghana International School, in mid-July, for a three-month furlough with their two daughters.

Miss Esther M. Reimold of the Teachers Training College at Bimbilla, in late July for a short furlough, returning to the field by September 20th.

Dr. and Mrs. (R.N.) Norman M. Weber of the staff of the Evangelical Presbyterian Church Hospital at Worawora, for furlough in July.

HONDURAS

The Rev. and Mrs. J. Kenneth Trauger of the Theological Institute in San Pedro Sula, in July, for furlough with their three children.

Mrs. Elise G. Vargas of San Pedro Sula, one of the pioneers of the Honduras Mission and completing forty-four years of service there, in early August, for pre-retirement furlough. Mrs. Vargas was engaged in Christian education work at all levels, for pastors, young people, women and children. More recently she served as secretary of the Missionary Association and of the Department of Education of the Association of Christian Institutions.

HONG KONG

Mr. Donald R. Bergmann of Kowloon, business manager of the Junk Bay Medical Council program, and Mrs. Bergmann, R.N., in August, for furlough with their five children.

Miss Lucile C. Hartman of the True Light Middle School in Kowloon, in July for a short furlough.

ARRIVALS FROM THE FIELD (cont'd)

Mr. and Mrs. Arthur J. Leary, in July, on the completion of two years at Chung Chi College of the Chinese University of Hong Kong, where Mr. Leary taught advanced accounting, auditing and systems.

The Rev. Dr. and Mrs. Sterling H. Whitener of Kowloon, and their three younger children, in mid-July, terminating twenty-one years of missionary service in the Hunan Mission in China, and in Hong Kong, in many key positions promoting welfare and cooperative Christian work. In September Dr. Whitener joined the faculties of Catawba and Livingstone Colleges in Salisbury, North Carolina, to organize a sociology and "human services" program.

INDIA

Ruth W. Catton, M.D.,of St. Martin's Hospital staff in Ramnad, South India, for furlough in September.

The Rev. and Mrs. Robert D. Dewey of Kodaikanal, South India, and their four children, in mid-July, on the completion of two years of service at the Kodaikanal School, Mr. Dewey as chaplain and in charge of the religious education program, Mrs. Dewey as a teacher of stringed instruments.

Miss Pauline E. King, Ed.D., professor of nursing education and public health nursing at the College of Nursing at Vellore Christian Medical College, for furlough in May.

Mr. Richard P. Riesz, Ph.D., of Madurai City, head of the post-graduate physics department at The American College, and Mrs. Riesz, in September, for furlough with their three children.

The Rev. Leroy S. Rouner, Ph.D., of Bangalore, assistant professor of philosophy at the United Theological College, and Mrs. Rouner, in mid-July with their four children, following six months of furlough study in Germany.

INDONESIA

The Rev. Verne H. Fletcher, Ph.D., professor of ethics and sociology at Akademi Theologia at Jogjakarta, and Mrs. Fletcher, in July, en route to France for furlough with their six children.

IRAQ

Miss Catharine M. Sheidy of Mansour City, Baghdad, in July, on the completion of a five-year term at the Baghdad High School as a teacher of English and librarian. She was head of the English department.

JAPAN

Miss E. Louise Auchenbach of the Shinonome Girls' School in Matsuyama, for furlough in late July.

The Rev. and Mrs. Herbert J. Beecken of the Niijima Christian Boys' School at Annaka, in August, for furlough with their four children.

Mr. and Mrs. Scott C. Flanagan of Sendai, and their son John Michael, in July, on the completion of a four-year term, Mr. Flanagan as a teacher of English at North Japan College, Mrs. Flanagan at Miyagi College as a teacher of business English and typing.

Dr. (Ph.D.) and Mrs. Ben W. Fuson of Nishinomiya, in August; they were in Associated Service at Kobe College as teachers of English during a sabbatical from Kansas Wesleyan University.

ARRIVALS FROM THE FIELD (cont'd)

Mr. and Mrs. Brian G. Kriska of Tokyo and their daughter Laura Jean, in July, on the completion of a short term as teachers of English conversation at Meiji Gakuin and Keisen Women's College respectively.

The Rev. and Mrs. Armin H. Kroehler of the Aizu-Takada Christian Rural Center, in August, for furlough with two of their five children. The three younger children arrived in July accompanied by their grandmother, Mrs. Gilbert W. Schroer of Morioka. Mrs. Schroer returns to Japan in September.

Miss Janell J. Landis of Miyagi College in Sendai, for furlough in July.

The Rev. and Mrs. Myron W. Ross of the Kwansei Gakuin High School, Nishinomiya, in mid-August, for furlough with their three children.

Miss Elizabeth A. Steffens of Kyoto, in mid-August, on the completion of a four year term as a teacher of English at the Doshisha Girls' High School.

LEBANON

The Rev. Dr. and Mrs. Horace M. McMullen, in Associated Service at the American University of Beirut for the year 1966-1967, in July, with their two younger children. Dr. McMullen served as chaplain and lecturer in Religion at the University. From 1947 1959 the McMullens were missionaries of the Board in the Near East.

MEXICO

The Rev. and Mrs. (R.N.) Arthur A. Von Gruenigen of Mazatlan, in evangelistic wor in connection with the Congregational Churches on the west coast of Mexico, in early July, for furlough with their three children.

OKINAWA

Mr. and Mrs. William Harrup, Jr., of Naha, and their three children, in August, on the completion of two short terms in a rural rehabilitation, social welfare, and material aids program under the joint sponsorship of Church World Service and the CCSC (now Division of World Service).

RHODESIA

Mr. George C. Grant of Salisbury, Field Secretary of the Rhodesia Mission, and Mrs. Grant, in early July for personal reasons, but now on health furlough. He has already returned to the field.

The Rev. and Mrs. Herbert B. Perry, Jr., of Mt. Silinda, and their four children, for furlough in August. Mr.Perry was chaplain at Mt. Silinda Institute and a participant in the church renewal program in the district.

Dr. Kirk R. Stetson, medical superintendent of the Willis F. Pierce Memorial Hospital at Mt. Silinda, and Mrs. Stetson, in late July, for furlough with their three children.

TURKEY

Miss Dorothy G. Blatter, L.H.D., of Istanbul, children's editor and writer of children's books in the Publication Department of the Near East Mission, and a teacher of art at the American Academy for Girls in Üsküdar, in August, for pre-retirement furlough, completing thirty-six years of service in Turkey.

Miss Margaret A. Burden, R.N., of Gaziantep, in late August, on the completion of a Regular Term on the nursing staffs of the Talas Nute Clinic in Talas, and the Azariah Smith Memorial Hospital in Gaziantep.

ARRIVALS FROM THE FIELD (cont'd)

Miss Judith A. Chapman of Üsküdar, Istanbul, in July, on the completion of two years as a teacher of English at the American Academy for Girls.

Mr. and Mrs. Chester F. Deaver of Tarsus, in August, on the completion of two years at Tarsus American College, Mr. Deaver as a teacher of biology and general science, Mrs. Deaver as a teacher of missionary children.

Miss Sophie W. Eldridge of Üsküdar, Istanbul, in late July, on the completion of a three-year term, first as a teacher of science and mathematics at the American School for Boys in Talas, then at the American Academy for Girls in Üsküdar. She taught at Üsküdar from 1958-61 also.

Miss Elizabeth A. Kleinginna of Üsküdar, Istanbul, in July, on the completion of a three-year term as a teacher of English at the American Academy for Girls. She will be teaching on Guam next year in a government elementary school.

Miss Margaret Lane of Üsküdar, Istanbul, in August, on the completion of a four-year term as librarian at the American Academy for Girls.

Mr. and Mrs. Louis A. Lehman of the American Collegiate Institute, Izmir, teachers of music and business courses respectively, left Izmir in late June on the completion of three years, to take a position in England.

The Rev. and Mrs. Forrest Musser of Izmir, in September, on the completion of a three-year term at the American Collegiate Institute, Mr. Musser as a teacher of art, Mrs. Musser as a teacher of English.

Mr. and Mrs. (R.N.) Jerry A. Scheideman of Üsküdar, Istanbul, and their two children, in July, on the completion of a five-year term at the American Academy for Girls. He taught art and art history; Mrs. Scheideman taught general science, hygiene and typing.

Miss Sylvia P. Thorne of Üsküdar, Istanbul, in August, on the completion of a two-year term as a teacher of English at the American Academy for Girls.

Mr. and Mrs. (R.N.) Louis B. Wilkins of Tarsus, in early July with their two sons, after eight years of educational and medical service in the Near East Mission. Mr. Wilkins was associated with Tarsus American College, Mrs. Wilkins (as Beth Miller) with both the Azariah Smith Memorial Hospital in Gaziantep and the Talas Nute Clinic in Talas.

DEPARTURES FOR THE FIELD

INDIA

Dr. and Mrs. (R.N.) Theodore C. Feierabend of Madison, Wisconsin, and three of their younger children, in July, returning from "leave" for specialized study in plastic surgery at the University of Wisconsin, to serve at the Christian Medical College at Ludhiana in the Punjab.

Miss Miriam E. Rogers, in September, returning from furlough to Sholapur, but to concentrate on the revision of the Marathi Language School curriculum, now at its new location in Poona. With this in view she studied modern linguistic and language teaching methods at Hartford Seminary Foundation.

DEPARTURES FOR THE FIELD (cont'd)

Mr. and Mrs. D. Douglas Schneider and their three children, in July, returning from furlough to Bhawanipatna to continue their service in the Rural Life Program of the Orissa area. Mr. Schneider returned with an M.A. in Anthropology from Michigan State University.

JAPAN

Mr. and Mrs. Douglas W. Morrill and two of their three children, in August, returning from furlough to Canadian Academy in Kobe where Mr. Morrill serves as the business manager.

MALAWI

Mr. and Mrs. Jack S. Lesshafft, Sr., formerly of Ghana, and their son, Jack, Jr., in early August, returning from furlough to serve in cooperation with the Malawi Christian Council in Blantyre, Mr. Lesshafft as coordinator for the Private Hospitals Association of Malawi.

MEXICO

Mr. and Mrs. Ralph R. Leberer of Denver, Colorado, and their two children, in the summer of 1967, to contribute their services for a year at the Instituto Colon in Guadalajara. Besides teaching English, Mr. Leberer will introduce an art program.

PHILIPPINES

The Rev. and Mrs. Lloyd G. Van Vactor and their two sons, in July, returning from furlough to continue the leadership training program at the Christian Center at Cagayan de Oro City. Mr. Van Vactor returns with an M.A. in secondary school administration from Columbia University.

TOGO

The Rev. and Mrs. Charles T. Hein and three of their four children, in late August, returning from furlough to Lomé, via France, to continue their literacy and Christian literature program.

TURKEY

Miss M. Naomi Foster, in late August, returning from furlough to the American Collegiate Institute in Izmir. She is associate director of the school and teaches mathematics.

Mr. Richard E. Maynard, Ph.D., educational adviser to the Board schools in Turkey, and Mrs. Maynard, teacher of intermediate English at the American Academy for Girls in Üsküdar, returning from furlough to Istanbul in late August.

Miss Helen L. Morgan, principal of the American Academy for Girls in Üsküdar, Istanbul, returning from furlough in mid-August.

The Rev. and Mrs. Wallace M. Robeson and their daughter Mary Heather, in mid-July, returning from furlough to Tarsus American College where Mr. Robeson will serve as principal of the College. Mr. Robeson secured an M.S. in educational administration from the University of Wisconsin during furlough.

Mr. (Ph.D.) and Mrs. Frederick D. Shepard and two of their four children, in late July, returning from furlough to Istanbul where Dr. Shepard will assume the duties of Acting Mission Secretary. His doctorate, secured during furlough, is in insect morphology.

Dr. and Mrs. (M.D.) Richard B. Updegraff and their five children, in early August, returning from furlough to rejoin the staff of the Azariah Smith Memorial Hospital in Gaziantep.

DEPARTURES FOR THE FIELD (cont'd)

VIETNAM

Miss Margaret S. Allyn of Brockton, Mass., in August, recognized as being in Associated Service for two years while serving under Church World Service as staff house coordinator at the language center in Saigon under the Vietnam Christian Service.

DEPARTURE OF NEW APPOINTEES

INDIA

Mr. (Ph.D.) and Mrs. Andrew C. Mills of Davis, California, formerly of the Madurai-Ramnad Diocese, reinstated and seconded to the Division of Overseas Ministries, NCCC, for Action for Food Production Program in New Delhi, in mid-July with their four children. With a doctorate in soil science, Dr. Mills will serve as a water specialist.

JAPAN

Miss Jocelyn A. Bartholomew of Lancaster, Pennsylvania, in late August, for Short Term service as a teacher of English at Kobe College, Nishinomiya.

Mr. (Ph.D.) and Mrs. Robert O. Blood, Jr., of Ann Arbor, Michigan, in late August with their two younger sons, for Short Term service, Dr. Blood as professor of sociology at International Christian University in Mitaka (Tokyo), and both as houseparents at the Interboard Hostel for missionary children.

Miss Janet E. MacVicar of West Saint John, New Brunswick, in September, for Short Term service as a teacher of English following language study in Tokyo.

Miss Joan L. Yancey of North Swansea, Massachusetts, in early September, for Short Term service as a teacher of English following language study in Tokyo.

LEBANON

The Rev. and Mrs. David M. Byers of New Haven, Connecticut, and their three children, in August, for Short Term service of three years at the American University of Beirut, Mr. Byers as chaplain.

TURKEY (This group sailed from New York on August 15, 1967)

To Gaziantep

Mrs. Viola C. Richardson of Williams, Minnesota, recognized as being in Associated Service during 1967-68 while serving as a teacher of missionary children in Gaziantep. She was in Gaziantep in the same capacity 1964-66.

To the American Academy for Girls in Üsküdar, Istanbul:

Mr. and Mrs. Anthony L. Manna of East Hanover, New Jersey, for Regular Term service of five years as teachers of English.

Mr. and Mrs. (R.N.) Lyle W. Warrick of Denver, Colorado, for Short Term service of three years, Mr. Warrick as librarian, Mrs. Warrick as a teacher of hygiene.

To the American Collegiate Institute in Izmir:

Mr. and Mrs. James G. Blackinton of Englewood (Denver), Colorado, and their daughter Mary Beth, for Regular Term service of five years, Mr. Blackinton as treasurer and business manager of the school.

Miss Julia R. Neufeld of Yankton, South Dakota, sister of Mrs. Robert H. Tucker of the Near East Mission, for Short Term service of three years as a teacher of music.

DEPARTURE OF NEW APPOINTEES (cont'd)

Miss Sandra M. Whiteley of New York City, for Short Term service of three years as a teacher of social work.

Also going to Izmir to complete her high school education, Miss Judy J. Heckman of Sonoma, California, daughter of the Rev. and Mrs. Harold W. Heckman, formerly of the Madura Mission (S.India), and sister of Mrs. George E. Behr of the Izmir staff.

To Tarsus American College:

The Rev. and Mrs. Alan R. McCain of Boylston, Massachusetts, in late August, for Regular Term service of five years as teachers of English. Mr. McCain taught at the American School for Boys in Talas from 1961-64.

Miss Eunice E. Sharp of Waquoit, Massachusetts, for Short Term service of three years as librarian.

VIETNAM

Mr. Douglas R. Beane of Plymouth, Massachusetts, in June, for Short Term service of two years as a refugee nutrition worker on the staff of Vietnam Christian Service, a cooperative refugee relief program sponsored by Church World Service, Lutheran World Service, and the Mennonite Central Committee.

BIRTHS

To Mr. and Mrs. Donald R. Bergmann of Kowloon, Hong Kong, now on furlough, a son, Andrew Friz, on June 28, 1967 in Hong Kong.

To the Rev. and Mrs. Frank A. Stone of the Near East Mission, now on furlough, a daughter, Priscilla Gülen, on July 26, 1967 at Newton Lower Falls, Massachusetts.

MARRIAGE

On August 19, 1967 in Farmington, Connecticut, Jane Carolyn Andrews, daughter of Dr. and Mrs. Egbert M. Andrews of Farmington, and Peter Deane Bergsman, son of the late Reverend Lee D. Bergsman of the South Africa Mission, and Mrs. Bergsman, now superintendent of the Walker Missionary Homes in Auburndale, Massachusetts.

DEATHS

The Reverend (Miss) Isabelle Phelps
North China 1910-1934, 1939-1942, 27 years
Died: June 26, 1967, Claremont, California Aged 89+

A Vermonter by birth and early education, Isabelle Phelps secured her higher education in the colleges of four other New England states, and chose a fifth state, Maine, for her ordination and a three-year rural pastorate bofore going to China. Teaching, secretarial training and experience in the SVM offices were further assets in her preparation. Located in Paotingfu for her entire service, she devoted the earlier years to general evangelism, followed later by Bible teaching and religious education at the Mary Morrill Women's School and the Tung Jen Middle School. In the famine of 1920-21 she superintended extensive relief work for women and children. Her work in China was twice interrupted; first, in the mid-thirties due to

DEATHS (cont'd)

the retrenchment program, then by World War II. During the first break she was in research work in the archives of the Board in Boston, carrying on deputation work at the same time in New England states.

Mrs. Edward L. Bliss (Minnie Borts)
Shaowu-Foochow, China 1898-1933, 35 years
Died: July 1, 1967, Statesville, North Carolina Aged 97

Minnie Borts Bliss, widow of Dr. Edward Lydston Bliss, went to China in 1898 as a missionary educator and was at Pagoda Anchorage until 1902. Nebraska born, she received her education at Yankton and Doane Colleges. Following her marriage to Dr. Bliss in Foochow in 1902, she continued teaching in mission schools in addition to her responsibilities for a home, the care and the early education of their three children. Her specialities were English composition and music. Dr. Bliss, a pioneer medical missionary in China for forty years, mostly in Shaowu, built the first modern hospital in western Fukien Province. Appalled by the high death rate among Chinese babies for lack of pure cow's milk, he pioneered in the immunization of cattle against rinderpest, the Asiatic cattle plague, and constantly improved techniques for cattle inoculation. For these and other pioneering services he was recognized by the Chinese government. He died in 1960 at the age of 94.

Mrs. Herbert E.B. Case (Ada Rogers)
Micronesia Mission 1905-1910)
As wife of UCBWM Staff Member, 1910-1942) 37 years
Died: July 1, 1967, Greenwich, Connecticut (near a son) Aged 87+

Ada Rogers Case, a resident of Auburndale, Massachusetts, and her husband, the late Reverend Herbert Case, were in educational and evangelistic work on Guam for five years following the island's possession by the United States. Two sons were born to them. In 1910 Mr. Case joined the staff of the Board as an assistant to Dr. James L. Barton, and continued in its service until 1942 with increasing responsibilities as assistant secretary in the Mission Division. They were members of the Auburndale Congregational Church for over fifty years and expressed their Christian concern through its activities. Mr. Case died on Thanksgiving Day, 1966, after being hit by a car.

Mrs. George L. Marsh (Elisabeth Fröhlich)
Formerly, Mrs. Edward B. Haskell
Greece and Bulgaria 1904-1935, 31 years
Died: July 3, 1967, Claremont, California Aged 85+

Elisabeth Haskell Marsh, born and educated in Switzerland, was one of thirteen in her family in missionary service on four continents. While teaching as an independent missionary at a school for children of Armenian refugees in Philippopolis, she met the late Rev. Dr. Edward B. Haskell and married him in 1904. He and his first wife, who died in 1903, had joined the Bulgaria Mission in 1891. Elisabeth Haskell became a devoted mother to

his four young children and had six children of her own. Their ten years in Salonica (then in Macedonia), working with many churches and primary schools, coincided with revolutions and wars, calling for heroic living and quick thinking. She supported the relief work for Bulgarian-Turkish-Armenian refugees by sending articles to Swiss publications which brought in large contributions for relief. In Bulgaria from 1914 on, they served in Philippopolis (now Plovdiv), Samokov, Sofia and Pordim. In countrywide evangelism and education for ten years in Samokov, they were associated with the boys' and girls' schools, where she taught German. Their most effective contribution to the country was the founding and dedication in 1929 of the Pordim Folk School, with a program geared to the needs of a land with an 85% peasant population. The Haskells raised $25,000 for the project. Called the "People's Rural University" by the Bulgarians, it offered academic courses, the domestic arts, agriculture, health instruction, etc. The only institution of its type in all northern Bulgaria, it later became a model agricultural center for the land. In 1934 both were decorated for their creative leadership in the Pordim experiment; he was decorated in 1926 also. Widowed in 1935, she married the Rev. George L. Marsh of Claremont in 1945. Mr. Marsh was born in Philippopolis and also served in Greece under the Board. He died in 1958.

Mrs. Arthur W. Hummel, Sr. (Ruth Bookwalter)
North China 1914-1928, 14 years
Died: July 17, 1967, Silver Spring, Maryland Aged 79

Daughter of a former Otterbein College president, Ruth Bookwalter Hummel of Washington, D.C., was one of four in the family to engage in Christian service. Two of her sisters, Mrs. Arthur A. Ward (Alice) and Miss Lulu G. Bookwalter, gave lifelong service under the Board in Ceylon; her brother Alfred was a regional secretary of the National Committee of the YMCA; all deceased. Ruth and Arthur Hummel went to North China immediately following their marriage in 1914. Three children were born to them. For the most part they were associated with the Fenchow Middle School where both taught English, and for three years with the Yenching School of Chinese Studies in Peking where Mr. Hummel taught history. Their linguistic aptitude was an asset in China and in Mr. Hummel's future work in the Chinese department of the Library of Congress from which he retired in 1954 as chief of the division of Orientalia.

Miss Grace Hannah Stowe

Japan Mission 1908-1941, 1947-1953)
Madura Mission, South India 1941-1946) 45 years
Died: September 7, 1967, Claremont, California Aged 85

With normal training, teaching experience and a degree from Mt. Holyoke, Grace Stowe was well prepared for her long and notable service as an educator, for four decades in Japan, and for five years in South India during war years. Grace Stowe and her older sister, Mary Stowe, had the distinction of joining the Japan Mission at the same time in 1908 and of teaching at Kobe College throughout their service (at Kobe and Nishinomiya). The exception occurred during World War II when Grace Stowe went to South India to teach at the Capron Hall Girls"High School in Madurai City. Versatile as a teacher, she turned from biology to home-science, then to English language work, She had a part in developing the oral phonetic method of teaching the language. Her executive and practical abilities found full scope in her superintendency of the College buildings and grounds, and membership on the Building Committee. The charm and beauty of the Kobe campus, acknowledged throughout Japan, was in considerable measure due to her meticulous care and sense of orderliness. As needed, she substituted as treasurer, acting president, and as hostess at the faculty residence, and was adviser to the Student Government Association for a time. Everything she did bore a personal, friendly touch. Upon their retirement, the Japanese government decorated both Grace and Mary Stowe with the Fifth Order of the Sacred Treasure in recognition of their contributions to Japan's young womanhood.

The Reverend Henry Adam Dewald

Honduras Mission 1920-1930, 10 years
Under Basel Mission on the Gold Coast (Ghana), 12 years
Died: September 30, 1967, Atlanta, Georgia Aged 87

This pioneer in the Honduras Mission was born in 1880 in Lembach, Alsace, and it was here that he was ordained twenty-five years later. Mr. Dewald's parents came to the United States when he was three years old. He received his education at Copperas Cove, Texas, the Evangelical and Reformed Church's seminary in Basel,Switzerland, and at the University of Edinburgh. He spent some twelve years in missionary service on the Gold Coast (Ghana) in organizational work and as superintendent of mission schools. In January of 1920, at the request of the Board of Foreign Missions of the Evangelical Synod of North America, he went on an investigatory trip to Honduras. Locating in San Pedro Sula, he studied Spanish, surveyed conditions on observation trips, and formulated methods of approach to the people of the area. In the fall of 1921 findings and recommendations were presented to the General Conference at New Bremen, Ohio, which led to the acceptance of Honduras as the second mission field of the Board. Gertrude E. Riecke of St. Louis, Missouri, joined the Honduras Mission in 1922 and became Mrs. Henry Dewald in October of 1923. As a team they entered into every aspect of the new work here. From 1930 ungil his retirement in 1945, Mr. and Mrs. Dewald were in the ministry of St. John's Evangelical and Reformed Church in Atlanta. Mrs. Dewald died on April 27, 1966.